THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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MAN VERSUS GOD.

BY ELDER G. C. FERGUSON.

Men who meddle with things which they do not comprehend are likely to have more on their hands than they know what to do with. I have heard, for instance, of a man who had undertaken to repair a clock, boasting that "he had put it all to rights, and had a whole bushel of works left over, which he could see no earthly use for." The subsequent non-movements of the clock, however, proved beyond dispute that he had *not* "put it all to rights."

We might take this as an illustration of the profound judgment of "Christian" theologians, who have professedly put the Gospel all to rights by throwing all its most important parts away. The plan of salvation, to the man who comprehends it, is plain and simple, beautiful and God-like; but to the man who "comprehendeth it not" it is all miracle and mystery.

What a contrast between a Simon Peter and a Simon Magus!—the one an Apostle and perfectly understanding his calling as such, the other nominally a Saint, but understanding neither the Apostle's calling nor his own; the one exhibiting in his conduct and deportment all the majestic power and self-sacrifice of a chosen servant of God, the other manifesting all the contemptible selfishness and narrow-minded ignorance of a mere money-grubber, like Simon Magus, who, when he saw the Apostle's power, coveted it, not that he might use it for the salvation of his fellow-men, but simply that he might fill his pockets and win the adulation of the gaping multitude.

Simon Magus, however, was by no means the only one who sought to lay hold of the things of God with the spirit of a worldling; for many such characters "crept in unawares"—"ungodly men," "turning the grace of our God into lasciviousness," and "even denying the Lord that bought them." (See Jude, and 2nd Epistle of Peter.) Instead of "contending *for* the faith once delivered to the Saints," these men contended *against* it; and we have only to examine the Christian world in our own day to see the results of their contentions. The baptism of water for the remission of sins has disappeared: the baptism of the Holy Ghost has disappeared also: Apostles and Prophets there are none; and the gifts of the Spirit are nowhere to be found among the sects. In short, while the professing Christian of the nineteenth century boasts of the glorious effulgence of Gospel light, there is a multitude of Gospel principles, ordinances, officers, gifts, and blessings which he can find no earthly use for, and which he has therefore cast away as being quite superfluous and non-essential.

We can also trace the results of this tampering with eternal things — this

taking of God's business out of God's hands, in the awfully depraved state of modern society. Truly, "the earth is defiled under the inhabitants thereof;" and though there is no lack of earnest effort on the part of some good men to turn back the tide of iniquity, the fact is that neither they nor their religions nor their governments have power to do it; and so things gradually get worse. We have also, throughout Christendom generally, and in this country especially, numberless institutions of a charitable and benevolent character; and the Christian feels proud as he points to them. But the very multiplicity of such institutions attests the imperfections and inadequacy of the religious social systems which require so many adjuncts to enable them to operate. A man in sound physical health scorns to hobble along upon crutches: they are only a pest and a nuisance to him. And, in like manner, a people whose social system is in a healthy state have extremely little use for soup-kitchens, workhouses, Dorcas Societies, coal-tickets, ragged schools, &c., &c. These sort of things may be very well for sudden calamities or emergencies; but the fact that Christian communities are obliged to have recourse to such aids, even in the best of times, is of itself a proof that men have abstracted from the Gospel "its most precious things," and filled the gap with rubbish.

They may have retained something of a form, but they have lost the power and the spirit.

If the churches of Christendom were really the churches of Christ, they would have far other machinery at work; their priesthood, by divine power, would speedily lift mankind from their present disgraceful and inexcusable degradation; and the world would know that difficulties, which in mere human hands are insurmountable, are not difficulties at all when there are Gospel appliances to overcome them. But the proud, obdurate heart of man prefers the bungling makeshifts of its own contrivance to the simple, yet radical and efficient measures prescribed by Omniscience, and exemplifies in his conduct the truth of the old adage, that "fools rush in where angels fear to tread." Man rushes into the responsibility of governing a world, while as yet he has scarcely begun to know how to rule his own spirit or the body in which it dwells. He apes the God before he has played the man; nay, more,—the Pharisees of this generation will stand aghast at what they term the blasphemous daring of a Joseph or a Brigham, who, in the capacity of a Prophet, asserts the Divine law, while these same Christian Pharisees will upon their own responsibility undertake, not to enforce the law of God, but to abrogate it,—not to teach their fellow men that the least of God's laws are important, but that the greatest of them are non-essential and have been repealed by human authority to make way for mere human enactments,—thus lifting themselves up, not only above Apostles and Prophets, but even above God himself; and, having capt the climax with such a crown, what wonder if these learned doctors spurn new revelation and despise the messengers of God?

On the other hand, what wonder if Jehovah, thus insulted and as it were dared to do his worst, should send his judgments among the nations, to teach them that they are but men, and that they have neither the power to rule independently in this world nor authority to dictate the terms of salvation in the world to come? Might he not turn their own proofs of benevolence into a testimony against them, and take their soup-kitchens and workhouses as evidence that they have ground the faces of the poor, oppressed the hireling in his wages, and then, for a pretence of charity, have built houses, or rather prisons, to hide the poor out of their sight? What wonder if he should sum up all the polemical wisdom of eighteen centuries in a nutshell, and convert the creeds and confessions of faith into an indictment for conspiracy to rob his people of their inheritance assigned and sealed to them by the voluntary sacrifice of their elder brother Jesus? I say, what wonder if the Lord should do all this, and much more?

But this is only the beginning; for if the charitable and religious institutions of mystic Babylon thus condemn her, how will she appear when the Judge of all the earth confronts her with her murders, adulteries, secret abominations, perjuries, lying wonders, and trecheries, by means of which she has maintained her usurpations, bolstered up her power, and made havoc among the human family? All these things are against her, and her day of reckoning is at hand. When we think for

a moment of the tremendous price that humanity has paid for its vain and fruitless attempts to shut God out from the management of the world's affairs, that thought should cure us for ever of any lurking affection we might entertain for priest-craft, or that kind of philosophy which would rather find out a truth by the wreck and sufferings of a thousand years than learn it in a few minutes from the lips of inspiration. What has our race been doing for ages, religiously or politically, but chasing phantoms and will-o'-the-wisps, and worshipping bugbears and hobgoblins, zealously believing that they were killing the Devil, when they were only devouring each other and playing into the Devil's hands?

We may learn from the foregoing reflections one or two important lessons. One is, that without present as well as past revelation we cannot fully comprehend God's purposes as touching our present and future wellbeing, and will not only fail in our attempts to keep his laws, but in many things will be found fighting against them. We may also learn that the mission even of inspired men is saving only to the pure in heart, or those who are willing to become so. Apostles and Prophets may not only point out the strait or narrow path, but give professing believers authority to walk in it; and even then, the professor will have neither part nor lot in the matter, unless his repentance is sincere and his faith genuine. We may learn in addition that when men are out of the right path, wandering in the surrounding uncertainties, their best schemes may become the props of corruption, and their highest efforts subserve only the interests of iniquity.

THE ESSAYIST.

RELIGION—ITS PRACTICAL NATURE.

If religion be a reality, as true religion certainly is, it is throughout a practical matter. To affirm its reality and deny its practicality would be a decided contradiction, and to confine the meaning of the term practical to mere earthliness is to make a violent strain upon the philosophy of language. Practical is not the opposite of spiritual or religious, nor is it identical with grossness, or confined to things earthly. All truth that will admit of application, all action capable of being performed, all influences, all operations, and all good, as well as all evil, are practical in their nature. Whether it be human or divine, earthly or heavenly, spiritual or physical, godly or devilish, all that is real is also practical. No matter how high or ethereal a truth may be, as soon as it is applied it has actually become embodied in the practical. No matter how spiritual influences may be, as soon as they operate they are *positively* practical and among the forces that practically move the universe, though they belong to the soul of the universe, while physical nature and its forces constitute the body thereof. But the coarser is not more real in itself and sphere, nor more practical in its operations and influences than the spiritual life of things. Neither does it matter how exalted an action may be, nor whether it be performed by mortals or celestials, when it is performed it has actually become one of the facts of history, either secular or sacred. The most Divine of works—creation and redemption—are practical throughout, else the one would not be a reality, nor the other a good. Indeed, the works of the Creator and Saviour are realities in completeness, and their good and truth solid and abiding, while the things of earth are but a mixture of the real with the unreal, and the good and truth-seeming of man are often found intangible and evanescent. The works, economy, and dispensations of God and Christ, whether in creation or redemption, in the spiritual or the physical, in time or eternity, are the most truly practical, for they are the most completely real.

That which is real and applied is, to those into whose experience it comes and to whom it is applied, a practical matter. That which pertains to one class of beings—that which they reach, are influenced by, and have power to perform, may not be practical to beings of a different order, kind, or degree, who live under different economies and who are possessed of different powers and capacities; but to those to whom such

are realities, and whose experience actually embraces as much, the matter is as practical as lower matters and spheres are to lower beings. Besides, when considered in the abstract, there is no essential difference as regards the practical nature of things. From the highest to the lowest—from that which is termed the most material to that which is the most spiritual, in themselves things real are equally practical. It is in the orders and stages of being where the difference lies; and in every case it is improper to say that that which is real is not practical. All that can with consistency be affirmed is, that this is not practical to that being at this stage, under this economy, and at the present time; but that to some other being, under certain laws, at a due time, and at a given stage of development, such is or will be practical and a reality. Moreover, with mortals, spirituals, and celestials, the difference is not in their essential being, but only in their spheres, stages, and degrees of development. All theologians will admit that the human family are the offspring of Deity, and therefore in a line with the Highest. Man is a mortal god, and God is an immortal man. Being in the same line, then, they are in the line of practicals, and the things, states, powers, and glories of the part are in the same line with those of the whole. It is true that man may diverge from the proper line and travel in the path of the evil ones, but it is only the direction that is changed: the realities of all, either of the past, present, or future, are equally practical. There is naught that concerns man, whether good or evil, whether in the past, present, or future, or whether he takes a right or wrong course, but what has a practical bearing for him and should be sought after as his practical good or shunned as his practical evil.

It is according to this broad sense that we must consider religion in its character, its object, and scope. Religion takes in all that concerns man, whether in the past, present, or future, either in a positive or negative sense, and embraces all his states of being, whether spiritual or physical, whether mortal or immortal, heavenly or earthly, probationary or eternal. Though it has reached down to time and the present probationary life, it opens for man a practical path up to the Highest—up to God, and reaches into the most enduring state—into eternity.

Moreover, religion is not only a matter concerning the future life, but also of the actual present; and though it is a heaven-born child, it is an earth-destined inhabitant. God has sent it down to earth to take up an affectionate abode with man, to mould him into the Divine likeness of his Maker again, and to incorporate its heavenly truths, influences, and spirit into this life, and turn the things of earth to the glory of the Creator. This is full of consistency; for that this creation was brought forth for the glory of its Maker and the happiness and exaltation of intelligent beings is a fact that nothing but the lowest infidelity would question, and to which none but the most earth-hating sectarian bigot would object. Moreover, we would be understood to mean that this creation has for its end the glory of God and the happiness and exaltation of man upon the earth. We also believe that this our terrestrial native place will not be consigned to destruction, but is destined to be purified and made the eternal abode of immortalized beings. To accomplish this is the mission of religion: to bring this to pass, it was sent down from above to enter into an affectionate relationship with man, and to make the earth also its eternal abiding-place. Its character is practical, its mission is practical, its good is practical, and the consummation of its work will be practical.

Religion, then, should be made a part and branch of practical life. Indeed, it should be made to circumscribe every branch of the whole life of man, and transform him into the likeness of the Divine. Why should not righteousness and the dominion of God over this earth be as great facts and as whole-lifed realities as wickedness and the dominion of the Devil? To consider the matter differently is in enmity with true religion, and almost blasphemy; for it makes the dominion of God a mere phantom and his good intangible, while the joint dominion of Satan and man over the earth is too great a reality, and evil a too substantial part of practical life. A proper system of theology will make religion practical in its character, practical in its dominion, and practical in its good. It stands thus in "Mormon" theology, and it is thus that "Mormon" theologians treat the subject of religion.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 816.)

[June, 1843.]

At five, p.m., I went to the Grove and delivered an address to the public, of which the following is a brief synopsis, as reported by Dr. Willard Richards and Elder Wilford Woodruff:—

"The congregation is large. I shall require attention. I discovered what the emotions of the people were on my arrival at this city, and I have come here to say, 'How do you do?' to all parties; and I do now at this time say to all, 'How do you do?' I meet you with a heart full of gratitude to Almighty God, and I presume you all feel the same. I am well—I am hearty. I hardly know how to express my feelings. I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up, and I continued to pull, mentally, until I pulled Missouri to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H. Reynolds and Harmon T. Wilson took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner in the hands of the Municipal Court of Nauvoo, and not in the hands of Missourians.

It is not so much my object to tell of my afflictions, trials, and troubles as to speak of the writ of Habeas Corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers, and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the State; and accordingly *they* want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion!

Relative to our city charter, courts, right of Habeas Corpus, &c., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

There is a secret in this. If there is not power in our charter and courts, then there is not power in the State of Illinois, nor in the Congress or Constitution of the United States; for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right or power to take from us. All the power there was in Illinois she gave to Nauvoo; and any man that says to the contrary is a fool.

The Municipal Court has all the power to issue and determine writs of Habeas Corpus within the limits of this city that the Legislature can confer. This city has all the power that the State Courts have, and was given by the same authority—the Legislature.

I want you to hear and learn, O Israel, this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us and deprive us of our constitutional rights and privileges as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and Constitution of the United States and of this State guarantee unto us, then we will claim them from a higher power—from heaven,—yes, from God Almighty.

I have dragged these men here by my hand, and will do it again; but I swear I will not deal so mildly with them again, for the time has come when *forbearance is no longer a virtue;* and if you or I are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power; and when you pull, do it effectually—make a *sweepstakes* for once!

My lot has always been cast among the warmest hearted people. In every time of trouble, friends, even among strangers, have been raised up unto me and assisted me.

The time has come when the vail is torn off from the State of Illinois, and its citizens have delivered me from the State of Missouri. Friends that were raised up unto me would have spilt their life's blood to have torn me from the hands of Reynolds and Wilson, if I had asked them; but I told them not. I would be delivered by the power of God and generalship; and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness. I have treated them kindly. I have had the privilege of rewarding them good for evil. They took me unlawfully, treated me rigorously, strove to deprive me of my rights, and would have run with me into Missouri to have been murdered, if Providence had not interposed. But now they are in my hands; and I have taken them into my house, set them at the head of

my table, and placed before them the best which my house afforded; and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

I have no doubt but I shall be discharged by the Municipal Court. Were I before any good tribunal, I should be discharged, as the Missouri writs are illegal and good for nothing—they are 'without form and void.'

But before I will bear this unhallowed persecution any longer—before I will be dragged away again among my enemies for trial, *I will spill the last drop of blood in my veins, and will see all my enemies* IN HELL! To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? [One universal 'NO!' ran through all the vast assembly, like a loud peal of thunder.]

I wish the lawyer who says we have no powers in Nauvoo may be choked to death with his own words. Don't employ lawyers, or pay them money for their knowledge, for I have learnt that they don't know anything. I know more than they all.

Go ye into all the world and preach the Gospel. He that believeth in our chartered rights may come here and be saved; and he that does not shall remain in ignorance. If any lawyer shall say there is more power in other places and charters with respect to Habeas Corpus than in Nauvoo, believe it not. I have converted this candidate for Congress [pointing to Cyrus Walker, Esq.,] that the right of Habeas Corpus is included in our charter. If he continues converted, I will vote for him.

I have been with these lawyers, and they have treated me well; but I am here in Nauvoo, and the Missourians too. I got here by a lawful writ of Habeas Corpus issued by the Master of Chancery of Lee County, and made returnable to the nearest tribunal in the fifth judicial district having jurisdiction to try and determine such writs; and here is that tribunal, just as it should be.

However indignant you may feel about the high hand of oppression which has been raised against me by these men, use not the hand of violence against them, for they could not be prevailed upon to come here till I pledged my honour and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my honour? [One universal 'YES!' burst from the assembled thousands.] This is another proof of your attachment to me. I know how ready you are to do right. You have done great things, and manifested your love towards me in flying to my assistance on this occasion. I bless you, in the name of the Lord, with all the blessings of heaven and earth you are capable of enjoying.

I have learnt that we have no need to suffer as we have heretofore: we can call others to our aid. I know the Almighty will bless all good men: he will bless you; and the time has come when there will be such a flocking to the standard of liberty as never has been or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by the sword. *Is it true?* No. But if Missouri will not stay her cruel hand in her unhallowed persecutions against us, I restrain you not any longer. I say in the name of Jesus Christ, by the authority of the Holy Priesthood, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I will lead you to the battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defence, you will not offend me. Be not the aggressor: bear until they strike you on the one cheek; then offer the other, and they will be sure to strike that; *then defend yourselves*, and God will bear you off, and you shall stand forth clear before his tribunal.

If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned! Some say they will mob us. Let them mob and be damned! If we have to give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for, and which the Constitution of the United States and of this State guarantee unto us, we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights of men, and *I can only excuse them because of their ignorance.* Go forth and advocate the laws and rights of the people, ye lawyers. If not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo Charter are dangerous; but I ask, Is the Constitution of the United States or of this State dangerous? No. Neither are the charters granted unto Nauvoo by the Legislature of Illinois dangerous, and those who say they are are fools. We have not enjoyed unmolested those rights which the Constitution of the United States of America and our charters grant.

Missouri and all wicked men raise the hue-and-cry against us, and are not satisfied. Some political aspirants of this State also are raising the hue-and-cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the General Assembly have conferred them upon our city, yet the whine is raised—

'Repeal them—take them away.' Like the boy who swapped off his jack-knife, and then cried, 'Daddy, daddy, I have sold my jack-knife and got sick of my bargain, and I want to get it back again.'

But how are they going to help themselves? Raise mobs? And what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear. If mobs come upon you any more here, dung your gardens with them. We don't want any excitement; but after we have done all, we will rise up, Washington-like, and break off the hellish yoke that oppresses us, and we will not be mobbed.

The day before I was taken at Inlet Grove, I rode with my wife through Dixon to visit my friends, and I said to her, 'Here is a good people.' I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds, of Missouri, and Wilson, of Carthage. As the latter drove up, he exclaimed, 'Ha, ha, ha! By God, we have got the Prophet now!' He gloried much in it, but he is now our prisoner. When they came to take me, they held two cocked pistols to my head, and saluted me with—'God damn you, I'll shoot you! I'll shoot you, God damn you,'—repeating these threats nearly fifty times, from first to last. I asked them what they wanted to shoot me for. They said they would do it, if I made any resistance.

'Oh, very well,' I replied; 'I have no resistance to make.' They then dragged me away, and I asked them by what authority they did these things. They said, 'By a writ from the Governors of Missouri and Illinois.' I then told them I wanted a writ of Habeas Corpus. Their reply was, 'God damn you, *you shan't have it.*' I told a man to go to Dixon, and get me a writ of Habeas Corpus. Wilson then repeated, 'God damn you, *you shan't have it:* I'll shoot you.'

When we arrived at Dixon, I sent for a lawyer, who came; and Reynolds shut the door in his face, and would not let me speak to him, repeating, 'God damn you, I'll shoot you.' I turned to him, opened my bosom, and told him to 'shoot away. I have endured so much persecution and oppression that I am sick of life. Why, then, don't you shoot and have done with it, instead of talking so much about it?'

This somewhat checked his insolence. I then told him that I *would* have counsel to consult, and eventually I obtained my wish. The lawyers came to me, and I got a writ of Habeas Corpus for myself, and also a writ against Reynolds and Wilson for unlawful proceedings and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against such unwarrantable and unlawful oppression, my persecutors could not get out of the town that night, although, when they first arrived, they swore I should not remain in Dixon five minutes, and I found they had ordered horses accordingly to proceed to Rock Island. I pledged my honour to my counsel that the Nauvoo City Charter conferred jurisdiction to investigate the subject; so we came to Nauvoo, where I am now a prisoner in the custody of a higher tribunal than the Circuit Court.

The charter says that 'the City Council shall have power and authority to make, ordain, establish, and execute such ordinances not repugnant to the Constitution of the United States, or of this State, as they may deem necessary, for the peace, benefit, and safety of the inhabitants of said city.' And also that 'the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinances of the City Council.'

The City Council have passed an ordinance 'that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of Habeas Corpus.' There is nothing but what we have power over, except where restricted by the Constitution of the United States. 'But,' says the mob, 'What dangerous powers!' Yes—dangerous, because they will protect the innocent and put down mobocrats. The Constitution of the United States declares that the privilege of the writ of Habeas Corpus shall not be denied. Deny me the writ of Habeas Corpus, and I will fight with gun, sword, cannon, whirlwind, and thunder, until they are used up like the Kilkenny cats. We have more power than most charters confer, because we have power to go behind the writ and try the merits of the case.

If these powers are dangerous, then the Constitution of the United States and of this State are dangerous; but they are not dangerous to good men: they are only so to bad men who are breakers of the laws. So with the laws of the country, and so with the ordinances of Nauvoo: they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town, or place. Why, then, need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we have been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and State to State, with the sacrifice of our homes and lands, our blood has been shed, many having been murdered, and all this because of our religion—because we worship Almighty God according to the dictates of

our consciences, shall we longer bear these cruelties which have been heaped upon us for the last ten years in the face of heaven, and in open violation of the Constitution and laws of these United States and of this State? God forbid it! *I will not bear it.* If they take away my rights, I will fight for them manfully and righteously until I am used up. We have done nothing against the rights of others.

You speak of lawyers. I am a lawyer, too; but the Almighty God has taught me the principle of law; and the true meaning and intent of the writ of Habeas Corpus is to defend the innocent and investigate the subject. Go behind the writ, and if the form of one that is issued against an innocent man is right, he should not be dragged to another State, and there be put to death, or be in jeopardy of life and limb, because of prejudice, when he is innocent. The benefits of the Constitution and laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the Constitution and the writ of Habeas Corpus; and I am bold to ask for this privilege this day; and I ask, in the name of Jesus Christ and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so, make it manifest by raising the right hand. [There was a unanimous response, a perfect sea of hands being elevated.] Here is truly a committee of the whole.

When at Dixon, a lawyer came to me as counsel. Reynolds and Wilson said I should not speak to any man, and they would shoot any man who should dare to speak to me. An old, grey-headed man came up and said I should have counsel, and he was not afraid of their pistols.

The people of Dixon were ready to take me from my persecutors, and I could have killed them, notwithstanding their pistols; but I had no disposition to kill any man, though my worst enemy,—not even Boggs. In fact, *he* would have more hell to live in the reflection of his past crimes than to die. After this, I had lawyers enough, and I obtained a writ for Joseph H. Reynolds and Harmon T. Wilson, for damage, assault, and battery, as well as the writ of Habeas Corpus.

We started for Ottoway, and arrived at Pawpaw Grove, 32 miles, where we stopped for the night. Esquire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them. The news of my arrival had hastily circulated about the neighbourhood, and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, 'I wish you to understand this man is my prisoner, and I want you should disperse. You must not gather round here in this way.' Upon which, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said, 'You damned infernal puke, we'll learn you to come here and interrupt gentlemen! Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can *not* kidnap men here, if you do in Missouri; and if you attempt it here, there's a committee in this grove that will sit on your case. And, sir, it is the highest tribunal in the United States, *as from its decision there is no appeal.*'

Reynolds, no doubt, aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. We came direct from Pawpaw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the Municipal Court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honour to lead so virtuous and honest a people—to be your leader and lawyer, as was Moses to the children of Israel. Hosannah! *Hosannah!!* HOSANNAH!!! to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to his grace; and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.

President Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him, 'These are the greatest dupes, as a body of people, that ever lived, or I am not so big a rogue as I am reported to be. I told Mr. Warren I would not discuss the subject of religion with you. I understand the Gospel, and you do not. You understand the quackery of law, and I do not.' Mr. Walker then addressed the people to the effect that, from what he had seen in the Nauvoo City Charter, it gave

the power to try writs of Habeas Corpus, &c. After which, President Smith continued as follows:—

'If the Legislature have granted Nauvoo the right of determining cases of Habeas Corpus, it is no more than they ought to have done, or more than our fathers fought for. Furthermore, if Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly, as she has done, and to take away and trample upon our rights, I swear, in the name of Almighty God, and with uplifted hands to Heaven, I will spill my heart's blood in our defence. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world—I will make war. When we shake our own bushes, we want to catch our own fruit. The lawyers themselves acknowledge that we have all power granted us in our charters that we could ask for—that we had more power than any other court in the State; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defence; and I appeal to your integity and honour that you will stand by and help me, according to the covenant you have this day made.'

While I was speaking, Reynolds and Wilson started for Carthage, in company with Lawyer Davis, of Carthage, threatening to raise the militia and come again and take me out of Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 21, 1859.

HINTS TO CONTRIBUTORS.—In a former Number of the *Star*, we called the attention of our friends to a few things connected with their contributions and articles which we deemed it important that they should understand, so that their efforts might be productive of more good. We now desire to submit the following hints for their consideration. We much prefer that the Elders would write upon theological and doctrinal subjects, such being, perhaps, calculated to prove more immediately beneficial to the majority of our readers. But we by no means undervalue scientific, educational, historical, or *general* practical articles, and shall always feel pleased to assign a prominent position to well-written articles on any of the above subjects. And we say to the Elders and others, Write on any of these subjects as you are inspired with ideas. But, as variety is always preferable, we do not wish to have every one writing on the same subject. And as all are not gifted alike, we look for a variety of articles and a variety of subjects. We have a particular objection to our contributors all following n the same wake. When an article or editorial appears upon any particular subject, it is not profitable for all contributors to turn their attention to the same subject. If one writes upon the subject of emigration, for instance, it rather weakens than strengthens the interest in that subject to have all trying their hands upon that also. The same may be said of any other subject. Writers must use much the same arguments, pursue much the same course of reasoning, and come to much the same conclusions when writing upon the same subjects, when they are influenced by the same desires and advocate the same side of the question. The subject must of necessity lose much of its interest, become hacknied, stale, and flat, by a crowd of articles; and the good that might otherwise arise will be destroyed by overdoing the thing.

Our friends and contributors should be careful to avoid in their articles all special counsellings or instructions and all administrative matters. We are forced either to reject such articles altogether or to change the style and tenour of them before they are proper for insertion in the *Star*. It is the privilege and duty of the Elders to counsel and instruct the Saints under their particular charge, and to see that all the instructions given them by their Presidents or in the *editorials* of the *Star* are practically carried out; but in their articles they should avoid those subjects, as also a dictatorial style of expression.

Again: Articles should not be loaded or burdened with quotations; and great care should be taken, when quotations are made, that they have a direct and pointed bearing and influence upon the subject, and particularly should this be the case in regard to quotations in support of theological and doctrinal subjects, and when taken from the Bible, Book of Mormon, or Doctrine and Covenants. It is also very important that the particular passage should be faithfully and literally given. A misquotation or misapplication tends rather to weaken the argument than otherwise. Read the context before making the quotation, and be sure that it will really bear the construction you desire to put upon it, and will really give force to your argument. Great care should also be taken to give *correct* quotations and references. Let the chapter and verse, or page, section, and paragraph be correctly stated. We have to check all such quotations, in order to avoid being mis-led ourselves and to prevent our readers also from being mis-led. And if we do not find them where we are directed to look for them by the reference, we are at a loss. We may believe that something like the passage is somewhere in the book mentioned and *may* be found, with sufficient trouble; but we can afford neither time nor labour to hunt it up, and are therefore compelled to strike out the particular reference and let it appear as a general and casual quotation, which is somewhere to be found, and with which the reader is supposed to be familiar, or else to strike it out altogether. We certainly prefer the latter course; for if we fail to detect what really proves to be either a misquotation or misapplication, we feel that we have been taken in by the writer, and that our readers have also been taken in.

Great attention should also be paid to the correct and truthful statement of *facts* and statistics when dealing in such matters, for we cannot be supposed to be acquainted with everything, or to have it in our power to detect or correct every matter-of-fact or statistical statement, should any error exist in such statements. It is unjust to us and to our readers to carelessly allow errors of that kind to creep into the *Star*. A strict adherence to truth, facts, and dates should also be observed in all references to historical matters. The object should be to instruct and benefit the reader; but this cannot be accomplished by careless, loose, or incorrect quotations and references. We hope the Elders will take these hints kindly and profit by them, and renew their diligence in contributing to the interest and usefulness of the *Star*.

Spirit of the Times—Everywhere throughout the Mission there seems to be an increasing desire manifested by those who are not in the Church to investigate our principles, to enquire into the doctrines we profess, and to become acquainted with our faith. The spirit of opposition and persecution which prevailed to such an alarming extent some eighteen months ago seems to have died away and been succeeded by a spirit of enquiry and investigation. Instead of noise, disturbance, and ridicule, we have quiet, peace, and good and serious attention in our meetings. The letters which we receive from the Elders represent our meetings as being well attended, not only by the Saints, but by strangers, who are respectful and attentive listeners, and seem to be honestly and earnestly enquiring after truth. All are looking for and *expecting* considerable additions to their numbers soon. Few, however, are yet offering themselves for baptism. Now, there is evidently something in the way—something wrong in this matter, or the Elders would not be under the necessity of repeating the same facts month after month as they have done—namely, that "our meetings are well attended by strangers, who pay good attention, and who seem anxious to investigate our doctrines, and who seem to be honestly seeking after truth; but we are as yet baptising but few." We think we pretty well understand where the difficulty lies, and will point it out, that it may be removed. That there is a strong and increasing desire on the part of many honest-hearted and intelligent men and women in this land to learn the truth, we fully believe; that there are many whose souls are hungering after righteousness and the true religion—who are honestly seeking after the Church of Christ, we are well assured; that many such are and have been for some time attending our public meetings throughout the country, is also true; and that but few, comparatively speaking, are coming into the Church and yielding obedience to the Gospel, is also lamentably

true. But the most deplorable truth of all is that in many instances the *cause lies with the Saints themselves* more than with our friends who are seeking after truth. The Elders themselves come in for the first and largest share of this undesirable responsibility. They do not exert themselves sufficiently to conduct our public meetings wisely and render them instructive and interesting by presenting in their discourses the truths of the Gospel in such a manner as to rivet conviction on the minds of their hearers. In many instances, they are too much in the habit of talking about business matters and other things that belong exclusively to the Saints and that should be confined to the meetings devoted to counselling and instructing the Church, when there are no strangers present. We hope the Elders will set themselves at once to remedy this.

Again: The Saints have been ridiculed, disturbed, persecuted, and mobbed so much in times past, that they have come to think that there are no really honest seekers after truth left; and although many are attending our meetings, the Saints have little or no faith that they will ever embrace the Gospel, and consequently do not exert themselves to convince them of the truth of the work, and do not seek opportunities to converse with them and endeavour to remove the doubts and difficulties that stand in the way of their conversion. We hope that these few hints will be received and have a tendency to stir the Saints up to their duty.

THE GREAT APOSTACY.

(*Continued from page* 320.)

The apostacy from the primitive purity and simplicity of the principles taught by Christ and his Apostles was not the work of a short time, but slowly, gradually, and surely it developed itself. Centuries passed away before the defection was complete, and many causes conspired to bring it about, some of which we shall have occasion to mention.

Mosheim, the ecclesiastical historian, has penned a trite remark in his first book on church history, which tells distinctly against both his own church and that from which it sprang, in the following words:—"The rites instituted by Christ himself were only two in number, and were designed to continue to the end of the church here below, without any variation. These rites were baptism and the holy supper." Baptism was administered by immersion, as admitted by Mosheim; therefore, when that ordinance was changed, there was an important step taken in the apostacy, though not the first. But to proceed regularly.

That the apostolic authority, or the "power to build up the kingdom of God on the earth," was designed to be perpetuated, is sufficiently proved from the fact that Christ, by personal interposition, called Paul to conversion, who afterwards held that holy power, while the original number chosen, mutilated by the treachery of Judas, had been completed in the person of Matthias. But the reason why it was not perpetuated demands consideration.

The appointment of the Apostles called them to travel from place to place to build up churches. But facilities for travelling were scanty, and journeys were necessarily tedious; so that a few years found them spread over different countries propagating with noble zeal their sacred faith, and but few opportunities of corresponding with each other presented themselves. Thus situated, the spirit of persecution broke loose with terrible violence, and the professors of Christianity fell under it like the ripe shocks before the sickle of the reaper. The Twelve scattered—some in Phrygia, and others in Cappadocia and Asia Minor. Some in the east and others in the west were among the noblest victims offered to the Moloch of Superstition. Under Nero, the tyrant of Rome, about A.D. 64, Peter and Paul are said to have suffered, while "James the Just" was cast from a pinnacle of the Temple at Jerusalem by an infuriated mob. Others were martyred in various places, and those of the Priesthood who resided where they died had no authority to ordain successors, while their untimely fate was often unknown to their colleagues till

they met in another and a brighter sphere. John, left alone, strove to guide the growing, though suffering churches, till banished by Domitian to Patmos, in a persecution commenced about A.D. 94.

Here the vail of the future was lifted before his eyes, and he beheld the consummation of that power which was working so potently against the truth and producing such fell consequences to the suffering Saints. Thus with the churches scattered and few in number, the horrors of persecution let loose upon the Saints, and the Apostles widely dispersed, each often ignorant of the fate of the rest, they were gradually killed from off the earth; and none being, for the foregoing reasons, appointed to fill their places, the apostolic authority ceased to exist. And if it required all the authority and power of the Apostles themselves to prevent schism and heresy from spreading to any extent while they were living, how much less difficulty would schismatics and apostates have in spreading their nefarious dogmas when that authority ceased to oppose them in person.

Hitherto no marked change had taken place either in the ordinances or principles; but now they begin to assume a shape that the chronicler can notice. The first important defection from the original was in preparing for baptism. This ordinance had been administered to all who professed their faith in Christ and desired to obtain salvation through him; but early in the second century they, bearing the name of "catechumens," were required to pass through a probationary course of instruction and penitence before they could be admitted into the Church through that sacred rite. This, though very specious and seemingly right, nevertheless struck at the root of the principle of repentance, giving it another form to that given by the Saviour, and calling on men to do of themselves what he has instructed his disciples the Holy Spirit would assist them to do. By degrees the faith of the people in the gifts and blessings began to decrease; so that, after the first century, but little mention is made of the administering to the sick, as commanded by the Apostles, practised in their days and immediately subsequent to them.

As the Church increased in numbers, the influence of the Priesthood proportionately increased, and many aspiring minds, filled with a spirit of pride, strove to emulate the heathen philosophers in argumentative and oratorical display, sacrificing to this unworthy motive the plain simplicity of inspired teachings. Bereft of the gift of revelation, by the decease of those who held the keys of that blessing, and by their own departure from primitive purity, a spirit of criticizing and spiritualizing the teachings left them soon made itself manifest, and that power of evil which had been working disunion among the Saints from the earliest moments now began to infect the Church universally. Hitherto the Saints had been distinguished by a unity of feelings and faith as well as of name; but now, divided amongst themselves, they offered a fair mark for conquest to the powers of darkness. The Divine Master had said, "If ye are not one, ye are not of me;" and they, by losing sight of this injunction, opened wide the floodgates of error till the tainted stream poured in unchecked and vitiated the very soil in which truth had been planted. The consequence of this was that various leaders of aspiring genius indulged in wild speculations and outrageous vagaries concerning many of the principles of life, and while striving to mingle chimerical philosophy with the purity of Gospel principles, engendered many great and serious errors, drawing many after them by the lustre of their names and their superior talents, and forming societies for themselves, while they influenced more or less the whole of the Church.

That such was the case is sufficiently proved by the fact of such men as Athenagoras, Pantænus, and Clemens of Alexandria having embraced the philosophy of Plato, and endeavouring to unite it with the doctrines of Christianity, and this in the second century; while in the third we find Origen, who ranks among the chief of the "fathers," advocating that Christ was crucified in this world for human beings, and would be crucified in the next for devils. As this strange intermixture was gradually taking place, the authority of the church rulers kept increasing, and new orders of ecclesiastics were manufactured to meet the growing demand.

A thirst for power and worldly honours was manifested in the lives of many who bore rule, which was considerably augmented by numbers of leading spirits from amongst the various sects of heathen

philosophers embracing the spreading faith, who could ill submit to lay aside their influence and honour for the self-abnegation and laborious zeal demanded of the followers of Christ. To win such individuals into the ranks of the church, concessions were made to their speculative theories by those who ought to have guarded with unflinching fidelity the primitive simplicity of the doctrines they professed to teach. And to strike the minds of the heathen with awe and reverence, rites and ceremonies were gradually multiplied, which eventually, by important additions, changed the whole appearance of the ordinances of the Church. It would be impossible in a short sketch like this to describe the various changes as they took place, though a few may be casually mentioned.

In the second century, the sect called "Ascetics" appeared, who taught that it was not lawful for them to enjoy wine, flesh, commerce, or matrimony, &c., though other Christians might. They retired into desert places and solitary retreats, imposing a severe and rigorous discipline upon themselves, and this they called seeking communion with Christ! Hence originated hermits, monks, and nuns. Baptism was attended with the signing of the cross, and milk and honey were given to the communicants, while sponsors were instituted to answer for those "catechumens" who were considered worthy of that ordinance. Hence arose "godfathers and godmothers."

The bishops in the third century aspired to higher authority and power than they had previously held, and those who presided over influential bishoprics enjoyed a position commensurate with the importance of their charge. Rome, Antioch, Alexandria, and Constantinople stood in the first rank; but as Rome was the seat of government for the empire, its bishops struggled hard for supremacy, until Constantine the Great was elevated to the purple and embraced Christianity, in the fourth century, when he assigned to them the position that had been so eagerly coveted as first in rank and precedence. Hence arose the Popedom.

Without revelation to guide them, and with proud, ambitious, opinionative men to lead and govern them, the people rapidly sank into a state of heathenism; so that by the middle of the sixth century every principle of the primitive Christianity was changed or corrupted,—the name alone remaining as a remembrancer of what had once been. The faith that inspired the founders of the system had fled. Repentance gave place to penance; adult immersion was superseded by infant sprinkling; confirmation was attended with many useless ceremonies, to which custom soon gave the force of direct commandments; rites were multiplied; the holy supper was accompanied with various changes in administering it; and to crown all, instead of a kind and watchful Priesthood to guide the people with fatherly care, a proud and imperious hierarchy ground them to the dust, trampled upon their most sacred rights, and ruled over them with a worse than physical tyranny—the tyranny of the mind.

Thus the power *given* to the great Enemy had accomplished its work: the apostacy was complete. With the struggles of those who strove to burst the tyrant shackles we have nothing to do at present. It is for us next to look at the subject philosophically.

(To be continued.)

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, April 22, 1859.

President A. Calkin.

Dear Brother,—Knowing your interest for this Mission and feeling my obligations, I avail myself of the present opportunity to give you an account of our doings in the first quarter of this year.

Since I received the joyful information from you that the way was open for the gathering of Israel, and you gave me instructions about the proceedings of our emigration, my attention has been materially directed to that business, and to get as many of the Saints ready to go out from these countries this season as possible. My Counsellors and the ministering Priest-

hood in general have effectively assisted me in carrying out the necessary measures. Even the Saints themselves, being anxious to improve the opportunity of going home to Zion, have, many of them, as their means and circumstances would allow, lent a helping hand to others, which made the company larger than I at first expected. I had therefore the great satisfaction of bringing over to you 355 souls, (224 Danes, 113 Swedes, and 18 Norwegians,) who now are on the great Atlantic with the English and Swiss Saints. May the Lord give them a speedy and prosperous voyage!

I think I could prepare a company to go out in the fall, if you should deem it advisable and give us permission to do so.

Through reports from the various parts of the Mission, I am happy to say that the prospects are good and that the Lord has blest the faithful Elders in their endeavours to spread the Gospel truth. In the past quarter there have been 158 baptised in Denmark, 56 in Sweden, and 38 in Norway; in all, 252. In the last-mentioned countries, the authorities, especially the clergy, have tried, as usual, to mar and hinder the spreading and progress of the work. But, praise be to the Lord, their efforts have been and are in vain; nay, they seem rather to promote the kingdom of our God by stirring up the Elders to renewed efforts and giving them rich and valuable experience in the spiritual warfare. The Saints also are thereby tested, and the good ones strengthened and confirmed in their faith, while the faint-hearted, unfaithful, and impure are dropping off like withered leaves. It is indeed a warfare both against the visible and invisible powers of darkness; but I see clearly that the power and strength of "Mormonism" is increasing. I therefore rejoice in the glorious work of the Lord; and my constant prayer is that I may have strength and ability to do my allotted part in such a way that I may have the approbation of the Lord and his servants.

I am thankful to you for the happy and profitable days I spent in England, while there with my emigrants, wherein brother Wilhelmsen joins me. Please remember us to all associated with you. May the Lord bless you and your Counsellors, and the brethren in the Office, and the good English Saints.

With best love and respect from brothers Thomasson and Wilhelmsen, I remain your faithful and humble brother in the Gospel Covenant,

C. WIDERBORG.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, May 4, 1859.

President Calkin.

Dear Brother,—I improve a few moments to keep you advised of matters with us in this Pastorate. First, I will say that I have great pleasure in representing the Nottingham Conference, because the Saints are on the improve in every good work that is laid before them, and are manifesting their zeal more and more to liberate themselves from Babylon, besides attending to all other duties they are called upon to perform. President David John is labouring with great wisdom among this people, and has gained the confidence of the Saints, also of the brethren in the Priesthood, who are ever ready to take and observe his counsels and act in their several callings.

The schools are attended by the brethren, and the Saints are progressing very well in both reading and writing.

Our meetings are well attended by strangers in Nottingham and many of the country Branches. It is a pleasure to preach to them now, because they come to hear, and not to scoff, as they once did. We are baptising a few, and I think such as will stick by us, for they come with the spirit and understanding that there is a great work in connection with our religion.

Leicester Conference I can also report in good working condition. President Aaron Nelson is labouring faithfully among that people there. The Priesthood, with few exceptions, are one with him in carrying out my counsels and in laying the plan of salvation before the people. They have also a good attendance of friends at their chapels, who seem satisfied with what is preached and acknowledge it to be true, and some are being baptised.

A good young man would be a great help to us in this Conference as Travelling Elder, as some of the Saints are very scattered and need to be visited more than they can be at the present. But we will do the best and all we can for their good, because they are a good people. The Saints in the Derby Conference are doing much better than they were some time

ago. We are not baptising many here just now; but I think we shall have a little of it to do soon. We have had to move a few out of the way that were hindering the work. There are some as good Saints in this Conference as any I know, who are living their religion faithfully and making every effort to gather to Zion next year.

President C. R. Jones is alive in the work and is stimulating the Saints on to duty and diligence. I hope we shall be able to reach the honest in heart this summer, in this place, and to add to our numbers such as will be saved in the kingdom of God.

With kind love to you and your Counsellors, the brethren in the Office, &c.,

I remain

Yours faithfully,

JOHN COOK.

PASSING EVENTS.

GENERAL.—The Austrian commanders, according to official accounts published at Turin, concentrated their forces on the river Sesia, in the territory of Piedmont, on Monday, the 2nd of May. An official Austrian bulletin reports as follows:—"We have made demonstrations near Candia and Frasinetto: on our side we had 20 wounded: near Cornale we have thrown a bridge over the Po, have crossed the river, and have fortified the head of the bridge." It also reports a deplorable accident on the railway near Verona: a train, filled with troops, came in collision with a number of ammunition waggons, some of which exploded: 23 men were killed and 124 wounded, belonging to the 17th Regiment. News from Australia report the occurrence of destructive fires in Ballarat and North Melbourne: in the latter place fifty houses were destroyed. From India we learn that Tantia Topee was captured on the 8th April: De Salis and Rich's columns, by a combined movement, attacked the rebels in their flank and rear, and in one fight killed 500 of them, including many of their officers: the chiefs, however, managed to escape.

MEMORABILIA.

SHEMITIC AND JAPHETIC LANGUAGES.—These are the languages of the people supposed to have descended from Shem and Japhet, sons of Noah. The Shemitic are the Chaldee, Syriac, Arabic, Hebrew, Samaritan, Ethiopic, and old Phœnician. The Japhetic are those of Europe and the north of Asia.

POMPEY'S PILLAR.—The ancient column known as Pompey's Pillar stands about a quarter of a league from the southern gate of Alexandria, a city of Lower Egypt, and once its capital. It is 114 feet high. The base is one solid block of marble, 15 feet square; the shaft is one solid piece of red granite, 90 feet in length, and 9 feet in diameter; and the capital, which is Corinthian, is 9 feet high. A gigantic statue originally stood on the top, of which only a foot and ankle now remain.

JANUS.—According to the Roman mythology, Janus was the god that presided over gates and avenues. He had two faces looking in opposite directions. He held a key in his right hand and a rod in his left, to signify that he opened and ruled the year. He was sometimes represented as bearing the number 300 in one hand, and the number 65 in the other, denoting the number of days in the year. He was at other times represented with four heads, and placed in a temple having four equal sides with a door and three windows in each side, thus symbolizing the four seasons and the twelve months over which he presided.

COLOSSUS.—This was a celebrated statue of Apollo, made of brass, and standing 105 feet high, striding across the harbour at Rhodes, so that ships could sail between its legs. The top was accessible by means of winding steps. It was accounted as one of "the seven wonders of the world." It was commenced 300 years B.C., occupied 12 years in its erection, was partly destroyed by an earthquake 224 years B.C., remained in ruins for 894 years, and in the year 672, A.D., was sold by the Saracens (who then possessed the island,) to a Jewish merchant, who loaded 900 camels with the brass, the value of which was equal to £30,000 of English money.